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FEBRUARY 1972 YOUTH

SKIING TIPS FROM AN OLYMPIC COACH

WEST COAST TEEN HITS CAMPAIGN TRAIL

HOLY SMOKE! IT'S THE HOLY SPIRIT!

NONVIOLENCE, ITALIAN STYLE

AL RIP-OUT SECTION ON
THE NEW DRAFT LAW

YOUTH

FEBRUARY 1972, VOL. 23, NO. 2

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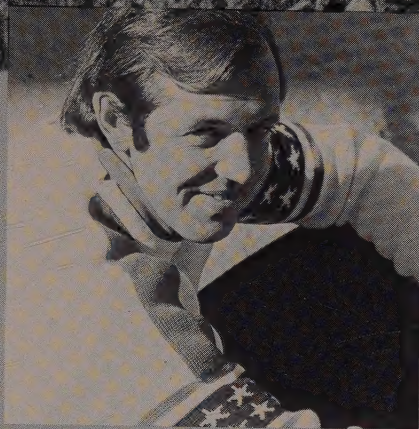
Front and back cover photos by
Bob Krueger

chuss! skiers in. TRAINING

. an interview with Hans-
er Rohr, head men's coach
the U.S. Alpine Ski Team
ch is competing in the Win-
Olympics in Sapporo, Japan
month

Pam Penfold
otos by Bob Krueger

oted from Ski Racing Magazine.



How did you get involved in skiing and ski racing?

I started skiing when I was three years old. I grew up in Klosters, Switzerland, which is the biggest ski area in the world. The longest run we have there is nine miles. My parents were both very good skiers and from the time I was three they took my brother and me skiing every weekend. I loved it.

I didn't like kindergarten, so my parents bought me a season pass on the T-bar close to my home. Every morning all winter I left and skied, came back for lunch and then went out again. I liked speed, so I went straight as much as I could.

I did a lot of skiing while in school, but I never did it for competition until I was 18. I finished my business degree when I was 20, and then I actually started racing.

Twenty is normally pretty old to begin a competitive skiing career. How did you develop your technique to the level of the national team?



When I finished school, Jos Minsch, who was on the Swiss team then, skied with me every time he was in Klosters. This was great, because training by yourself is no fun.

I skied behind Jos, and had to go very fast to keep up. We always took this very steep run that was about five or six miles long and had a lot of moguls. We made it in seven minutes. We took it about six times a day, and it was very good training.

Skiing behind Jos, I had to do the same things he did, like jumping moguls, taking short turns and then long turns. This developed quick reactions and a good sense of balance.

With such limited competitive background, were you ever afraid of falling and being injured during downhill races?

I was never afraid because I was always in good shape and, anyway, I just loved the speed. It's something which is very hard to understand unless you've been a racer. Standing in the starting gate, you're ready to go

down a course which you've training on for four or five days, the whole course is just for you—is something fascinating. I loved it.

The first time I was hurt was in 1968, three weeks before the Olympics. I fell and twisted my knee and couldn't walk, so there was no chance for the Olympics. Then two years later, in exactly the same place where I had been hurt before, I came out a little bit too far to the left and was thrown way up in the air. I landed on a mogul three or four feet high and there was no way to get up. I fell badly and knocked off my crash helmet and skis and poles. I couldn't see or hear, and I really was scared!

When I got down off the course I found out that the ligaments were torn in my right foot and my leg was broken twice. My nose was broken too. My shoulder was dislocated, but the doctor put it back in place and it was fine. They took me to a hospital in Zurich and operated on my ligaments. Two months later they discovered that I had torn a muscle in my back and I also had to have an operation on my eye.

Did the doctors tell you that you couldn't race anymore after all those injuries, or had you already made that decision yourself?

I was 27 then and I had decided to stop after the World Cup circuit was over in 1968. I believe that as long as you race you should have fun, first of all, and build your career second.

if you keep on racing and racing and begin to fall back into the second and third seed, it's not fun for you because you're not one of the best. And when you lose your name it's hard for you to get a job in the racing industry. But if you still have a good name when you quit, you can do something with it.

When I first began to coach the U.S. team it was hard for me to just stand on the courses, but after that I really enjoyed coaching.

As a native of Switzerland, have you found it difficult to coach Americans?

I would never coach the Swiss team. I was on the Swiss team for seven years and I know the guys very, very well and we are all friends. We are all the same age and they all know about as much as I do about racing.

Here in the United States the racers are all younger than I am. I

have more experience in downhill than they do, so I can teach them something they don't know.

Why are Americans particularly weak in downhill racing?

In the U.S. the runs are shorter, so you are never able to ski four or five or six miles without stopping the way you can in Europe. If you have a very long run to train on you get strong. If you go a short distance and stop, you relax and your muscles don't gain any strength. The point is that you can train for slalom or giant slalom anywhere. In downhill you just have to have a long run. There are

"TRAINING CAN BE GREAT FUN IF YOU DO A LOT OF DIFFERENT SPORTS, INSTEAD OF JUST EXERCISING ALL DAY LONG."



some long runs in the U.S., but the snow isn't as good in early season and it doesn't come as far down the mountain as it does in Europe.

In your opinion, who is the best downhill skier in the world today?

That's hard to say. There are so many things involved—technique, fitness, good health, a lot of luck. Luck is very important. In a downhill, usually the first five or six are very close together in time and whoever wins does it not on technique, but on luck.

When I was racing, Jean-Claude Killy was the best downhiller. He was really terrific. We are both the same

**"I ALWAYS LOVED
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age, but he made the French team when he was 15 years old and I made it when I was 20. So he had five more years on the team to train. Killy wasn't actually a talent—he was a skiing talent, but not a downhill talent. He turned into a great downhiller because of the way he trained.

What would you say is the major technical weakness of American downhillers?

There is no one big weakness, but there are a few little things which can be improved with training. For instance, sometimes they have too much pressure on their tips, or they don't have their skis far enough apart, which means they stay on the outside edge of both skis. Or sometimes they may turn too late or too early.

Is taking a turn too early, for example, a matter of not knowing the course well enough?

Not really. A lot of it is



etting the feeling for when to turn. If racing speed it makes a big difference if you turn a tenth of a second too early or too late.

What other specific areas do American downhillers particularly need practice?

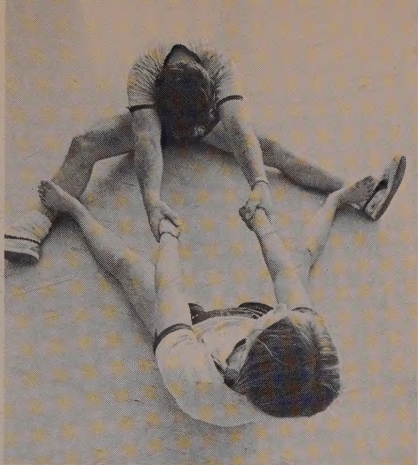
One weakness is that some of them really have a hard time knowing how to land soft off a bump and stay in a crouch instead of standing up. Jos and I used to go up on the mountain early in the season before the crowds were running and build a jump. We did nothing else for days and weeks but jump. This gives you a feeling of what you have to do in the air and how to react. We did all kinds of things, like moving our skis to the side in the air, just to get the feeling of everything that can happen in the air, the way you have to react, how you have to react.

There is a very good way to train without building a jump—by skiing a lot of moguls. Ski them at a very high speed and jump over them and land behind where you don't know what's there. Then you have to react in the air.

Another thing to do is jump, and just before you land, turn in the air so you know nothing unexpected can happen and you're never scared. This is important.

What pre-season conditioning would you recommend for a downhill racer?

The most important thing is for a racer to know exactly what he has to do to get in shape, because everybody's different.



One summer I spent three hours every day running and doing exercises. By the beginning of the season I felt tired. I had trained hard, but I wasn't in good shape. The next year I did a lot of sports instead—tennis, hiking, running in the woods, soccer, swimming, bicycling—different things so that training was actually fun. I also spent half the day working for my father's construction business. I did the hardest work I could find, like carrying around big beams, to get strong. And every other day I went up the gondola at the ski area in Klosters and ran down the course we usually took for training in the winter. This gives you good reaction, and is also very good for your feet—the ligaments become strong. After this summer I was in terrific shape.

How would you suggest training for taking small, ripple bumps in a downhill?

How you take them has a lot to do with your speed when you go through them. If you're going at a moderate



speed, you should be able to hit all of them. If you can hit them all, you should work every single bump—press your skis down between each bump. Every time you do this, you pick up more speed when you come out of the bump.

You should do the same thing in moguls, depending on your speed. By pressing your skis down, you will shoot out of each bump and go faster. If another person started with you and is not pressing through the moguls but skiing over them, you will leave him far behind.

What is the best method of learning how to pre-jump?

Just before you are on a mogul, jump onto it instead of skiing up over it. This takes a lot of strength, but it is necessary practice to get the feeling of pre-jumping.

How do you advise a competitor to prepare himself on race day?

First of all, everyone on the team is an individual, and so as a coach

I have to find out how a skier reacts to things. One thing we do every morning, even if there isn't a race that day, is gymnastics and breathing exercises. You are always in the morning and you have to move around a lot and do exercises to warm up and get your body in shape. After exercises we have breakfast and then go up the mountain to make the team ski a lot before the race—for an hour if there's time.

A friend of mine told me that before a race you have to be tired and I've found this to be true. If you ride up a chairlift and take your first run of the day, you'll probably have an awful run. If you go up and take a second run you feel much better. This is because all the muscles and your whole body are getting used to skiing. This is why you don't get too tired before the race to perform well.

Another important thing in preparing for a race is that when you take the guys to the starting

do a lot of talking to them so they don't get too nervous. If you leave them up there on their own they have time to think, and if they have time to think, they get nervous.

How do junior racing programs differ between Europe and the U.S. and what would you advise young U.S. competitors to adopt from the European experience?

This is interesting. Over here in the States you have a lot of young kids who race. It's not that way in Europe. In Europe young kids are very much interested in skiing, but not in ski racing. There are very few junior races. For instance, I never had a chance to race until I was 16. It was funny—when I came here to coach the U.S. team I would tell them to have a free run, or that we could do nothing but free ski all day. They thought I was crazy.

I believe that for a youngster to become a good skier, he must do a lot of skiing. In Europe we do almost more free skiing than training in courses. By free skiing you can work on your technique. But in the U.S. they don't train this way. They just think courses, courses, courses.

Are you saying racers concentrate too much on competition instead of improving their basic skills?

**KIDS IN THE U.S.
SHOULD LOOSEN UP
AND DO MORE SKIING
JUST FOR FUN."**

Yes, somewhat. But the main thing is that they should get a little looser and ski more for fun. It's exactly the same as it is with conditioning—if you do the same thing all the time you get bored and don't want to do it anymore. But if you do a lot of different things, you end up with a love for skiing.



This is an excerpt from "Can't You Smell the Smoke?"—a long narrative poem by Danilo Dolci which deals with man's choice between destruction or the salvation of his earth through peace and understanding. It is translated from the Italian by Frances Frenaye.

Can't You Smell the Smoke?

In a country so rich
that men lose the skill of their hands
but find drugs . . .
and people wait anxiously
for the moment when finally
they can relax and laugh;

in a country so rich in technology
that you can drink milk and burp gasoline,
among scientists so wise as to know how to invent
bombs capable of making
the whole earth erupt;

in a country so rich in inventions
that it is futile to think—
or dangerous . . .

(the best of all
works to organize the poor
to get them bread and
a shack for an infirmary
while keeping on his desk a photograph
of the most powerful millionaire);

in this country so rich in democracy
that half the population
consider it futile to vote
(and how do they vote, those that do?);
while prisons flourish
for people with dark skins
and for troubled young men who
don't want to be uniformed assassins;

in this country so rich, as everyone knows—
it consumes fifty percent
of the world's resources
with only six percent of the population—:

if I ask every one of you
what are the most absurd wastes in your country,
are you sure you can answer?

If I ask every one of you
who dreams of changing life on earth,
how the monster of power came into being
here, right here, where you are living,
are you sure you know the answer?

DANILO DOLCI

"There's a New World Coming . . ."



When stocky, unassuming-looking Danilo Dolci visited the U.S. recently, he was welcomed enthusiastically by students across the country. Joan Baez gave a benefit concert for him at Carnegie Hall because, as she put it, "he fights the same way I do—without arms." It is the title of Dolci's books, "Report from Palermo," which is said to have inspired John F. Kennedy to start the Peace Corps. Last year Dolci was awarded Denmark's Sonning Prize, an award given in the past to Albert Schweitzer and Bertrand Russell. Who is this man who has been called everything from "A Modern St. Francis" to "The Gandhi of Sicily"?

by Kay van Deurs

I first heard of Danilo Dolci when I read "Report from Palermo." I was in the Peace Corps at the time, working with unemployed squatter villagers in urban Panama. In this book, Dolci told of asking 297 Sicilian people how they managed to live when they were unemployed. He reported the 297 answers: "I go and look for greens and collect sticks for firewood." "I pick greens and hunt for snails." "I have four hens." "I don't do anything."

The people were so poor, so sad, so much like the people I was working with, that I couldn't bear to finish the book. Yet I was certain that I wanted to spend my life doing whatever it was that Dolci was doing. But I couldn't figure out from his books, or the books about him, exactly what it was that he was doing, or how he did it. Dolci seemed to go around asking questions, listening, and writing down the answers. Somehow, this led to social change.

At that time, six years ago, I wanted more than anything to have a chance to talk with Danilo Dolci. Now I have spoken with him many times, most recently after the October benefit concert given for him by Joan Baez. Even after these meetings, I still find myself wanting to ask him "one more question."

"Where does all this smoke come from?" Dolci asked everyone on his first trip to New York City, years ago. Nobody seemed to know. The seemingly simple question defines Dolci's method of getting people to think about their own problems. That people could not answer demonstrates the obstacles which Dolci works in trying to overcome about any kind of change.

Dolci's own questioning began early in life. He grew up in a northern Italian village of 100 (which is now part of Yugoslavia). At 15, he was getting up



Diana Davies

Author Kay van Deurs talks with Danilo Dolci in N.Y. "The exciting thing about this man," he says, "is that because he asks questions, revolutionary change begins to happen."

"I do not believe in nonviolence as such. I believe in nonviolent action."

m. to read until it was time for school. While still in his teens, he read the Bible, the Koran, Buddha, Confucius, Tao, the Bhagavad Gita, the Greek classics, and all of Shakespeare, Tolstoy, Schiller and Goethe. His family nicknamed him "let-me-finish-the-chapter."

Dolci's parents began to worry about their son when, at the age of 18, he protested the war by tearing up all the Nazi posters he could find. The year was 1943, and he was then a first-year architectural student, about to be drafted into the Fascist army. "I had never heard the phrase 'conscientious objector,' and I had no idea there were such persons," Dolci recalls. "But I felt strongly that it was wrong to kill people and was determined never to do so."

To evade the authorities, Dolci left school and ran away to the

Abruzzi mountains. Along with some escaped British and U.S. prisoners, he was sheltered by a peasant family. He gave Latin lessons to the children in exchange for one meal a day. There he stayed until early 1944, supplementing his diet with diseased hens which the peasants refused to eat. He made them edible by boiling and skinning them. When the Nazis were being driven out of Italy he returned north to resume his architectural studies.

Dolci was an exceptional student, but a few weeks before he was to graduate he began his questioning again. "Why should I build houses for the rich?" he asked himself. "What is the point of becoming a conforming member of a society controlled by forces for which I have no sympathy?"

Convinced that all men should be

brothers, Dolci gave up architecture to go to the poorest part of Italy—Sicily. In the beginning, he worked in an orphanage. When a child died of starvation, Dolci decided to starve himself until the government sent relief to the village. Relief came. Since then, he has fasted many times in order to call attention to the appalling conditions in Sicily, and to prod the bureaucratic process into action. One time a thousand people fasted with him. Dolci eventually opened his own home for children, and married a widow who worked there. Vincenzina's husband had been killed by the Mafia, and she had five children. She and Dolci have had five more: Libera (liberty), Chiara (clear), Cielo (sky), Amico (friend), and Daniela, the only one with a conventional name.

Today, Danilo Dolci is famous as

the man who has been fighting the Mafia for 20 years, with nonviolence. A major aspect of the struggle is centered around a dam and reservoir.

Up until last summer, the Mafia had a stranglehold on the water supply in the area of Nubia, Sicily near Palermo. The Jato River runs through this area, but past the year there were floods, and the rest of the year there was no rain. The land dried up like a desert. The Mafia owned the wells and sold the water at high prices. The peasants needed a dam to hold the water to irrigate the land.

The Italian government's plan for the dam the Jato River had been on the books since 1948, but nothing had been done. Government officials came from areas where irrigation was not a prime concern. The peasants opposed the dam because it threatened their way of life.

Harry Lapow



"If one works well among men, they will grow.
That's reality. The rest is smoke."

ned their local control of the water.

Dolci began to fight. At first the Mafia ignored him, then tried to shoot him, then used the courts to try to stop his work. In the past three years, Dolci and his associates have been involved in 23 trials. But Dolci and the peasants have dethroned a powerful Mafia minister, and they have won the dam, working together to build it with their own hands.

"We worked very hard for the dam," Dolci says, "but in and of itself it is not very important. The important thing is to find the point of leverage to produce a social change—to find the way to bring together the group of people who

are oppressed and unhappy and who are really the powerful majority, but are not aware of it because they are isolated units. It is very important that these people have water. It is very important that they have work. The dam represented the first occasion in the lives of these people when five to six hundred of them could work together for a common end. **This** is the meaning of the dam."

Thus—for me—the really important, exciting, baffling thing about Dolci is that because he goes around asking questions, listening, and writing down answers, revolutionary change begins to happen. Because



ft: a TV camera moves in as Dolci speaks to Sicilians. Above: a plea for irrigation.
e Jato dam, built by peasants, finally became a reality last summer.

he listens, he is able to interpret and express the deepest needs of the Sicilian peasants. But even more important, his questions help people to stop merely enduring their problems. His questions force people to begin to define their problems, and these definitions lead to constructive action. "People in general don't know their own problems," Dolci says. "People **suffer** their problems. But only if these problems are known with exactitude can one go about solving them."

Wherever he goes, Dolci talks about the word **maieutica**. "It is a very useful word which we use in our work in southern Italy," he says. "We've been struggling with this word, and we've decided that what it means is a kind of ongoing dialectic between the individual, the group, and all these groups together. It's a Socratic technique to get others to grow as you are growing. In the "Dialogues" of Plato, there is a process that is used to increase awareness instead of **imposing** it on people. In Socrates it was developed through the use of the dialectic form—the dialogue. But with humanity it is important to evolve this through groups and the whole community."

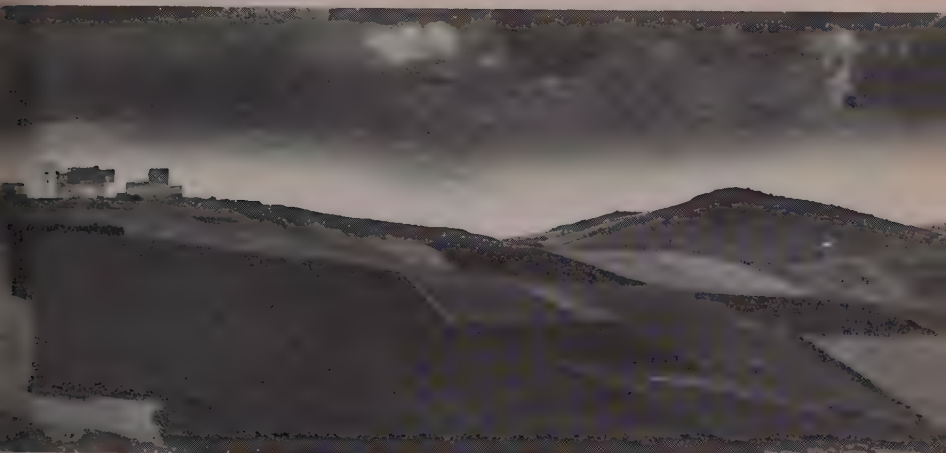
The reasons for Dolci's questions begin to emerge: increase awareness instead of imposing it on people. In doing this, Dolci has had to break down a widespread belief in the Sicilian proverb which says: "He who plays alone, never loses." But now, as a result of his questioning, formerly isolated, hopeless, powerless

At times, Sicily appears to be a land of people and children, for many of the young have had to leave in order to find work in Switzerland or northern Italy. Dolci's efforts have been aimed at providing work, and therefore dignity and a sense of worth, to Sicilians in their own land. In 1956 he led a "reverse strike," taking a group of unemployed men to repair a public road. He was arrested for "working without a permit."

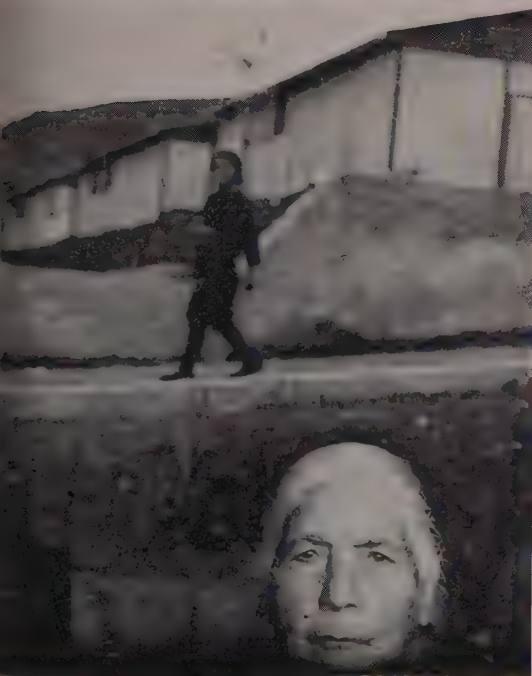
"Why do you always point out Sicily's faults, and ignore her beauty," someone once asked Dolci. "If a man comes to me with a diseased liver," he replied, "I do tell him how beautiful his eyes are."



"When I say 'revolution,' I mean change in which people assume a maximum of responsibility."



Harry Lapow



Harry Lapow

“It’s not that the Mafia is so strong, but that people are weak, as long as they’re isolated.”

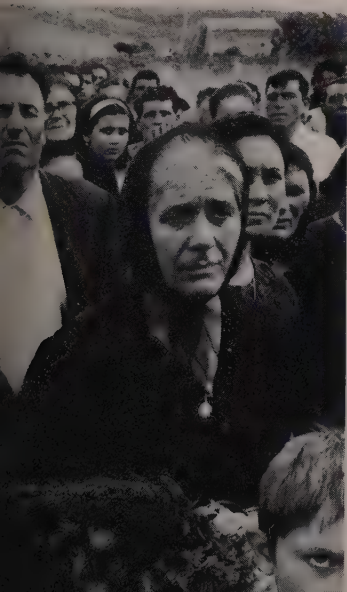


In 1968 an earthquake shook Partinico, leaving many dead and injured. The government began to build temporary shelters on the very same place where buildings had toppled to the ground. To call attention to this folly, Dolci led a fast, and a silent march in commemoration of those who died in the earthquake.





Harry Lapow



Harry Lapow

peasants have organized themselves into groups. They have achieved a new awareness of themselves, and of their situation, and have taken power away from the Mafia.

"It's not that the Mafia is so strong," Dolci says. "It's that men are weak as long as they are isolated. The people who had no power before now are the new power. And the Mafia is very careful about what it's doing, because as the power of the organized peasants and farmers increases, the old Mafia power deflates itself."

The oppressed have seized power from the oppressor. That is revolution! But why is the fight with the Mafia? Shouldn't it be with the Italian government?

"The Mafia needs protection in order to survive," Dolci says. "The protection is given by whoever is in political power at the moment. Certain Mafia leaders get votes for some of the political leaders who are running for office. Then these leaders, in turn, protect the Mafia. Therefore, the important task for us was to expose this connection between certain Mafia leaders and certain politicians. In this way, we have been able to get testimony and evidence from many of the aware peasants in Sicily. And in this way, we were able to dethrone a minister who had been in power for 20 years, and his subordinates were not reappointed. Bernardo Mattarello was the minister. He was Minister of Everything. Four years ago, he was dethroned."

How did Dolci and his associates

"Change will come when we refuse to cooperate with those who would exploit us."

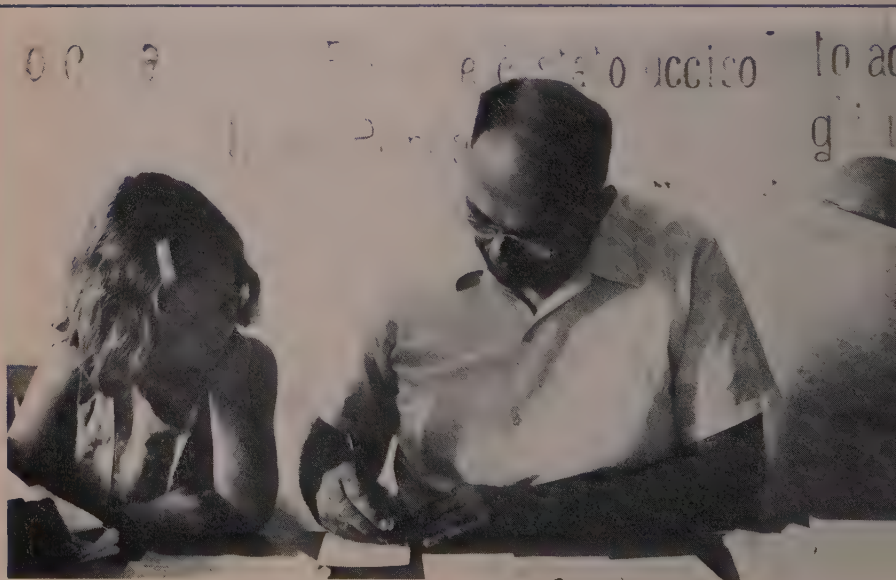
depose this minister who was so powerful in Sicily?

"People knew in the past that a great number of Mattarello's votes came by means of the Mafia," Dolci replies. "But they found this a natural thing. It was taken for granted to such an extent that even when he appeared on platforms with Mafiosi people beside him, nobody even bothered to photograph this. Thus, a massive definition of the situation was necessary. We had to break this kind of loyalty among the peasantry, and 145 people gave statements of a very precise nature about this linkage between the Mafia and Mattarello.

Getting Sicilians to testify against the Mafia was an almost Herculean

task. There is a fearful silence, called **omerta**, which surrounds and protects Mafia activities, activities to which Sicilians have become resigned. Before Dolci let the peasants feel their own power, few would have even considered trying to fight the Mafia. Those who might have considered this would not have dared.

"The majority of people stand on the sidelines to see which side will win," Dolci laments. "In Sicily, as in every other part of the world, there are very few people who are dedicated to social change. And there are a few who are dedicated to maintaining the status quo. So, a small, courageous group of peasants tried to change conditions while another sm



part of the population opposed them. It was not Danilo Dolci who fought the duel with the Mafia. It was the new world against the old."

Is there a connection between the Mafia in the U.S. and the Mafia in Sicily? "There is a profound similarity," Dolci says. "It will be interesting to study in the U.S., as we have in Sicily, how certain politicians come to be elected and re-elected. I can only speak of one thing which I know personally. In Partinico, there arrived a man who was very capable of procuring votes for politicians. He came to Sicily, but he had received all his work experience and his training in vote procuring in Chicago."

We have had here in the U.S. for the last ten years nonviolent demonstrations against the war. But the war

goes on. Many Americans who used to be nonviolent feel now that non-violence doesn't work against war, racism and poverty. They think that since nonviolence has not solved these problems other methods must be necessary and justified—such as those used by the Weathermen. How does Dolci feel about this?

"To the people who say the war goes on," he answers, "we must reply that peace will not fall from the skies. You can say, 'But in Sicily there is still a Mafia,' but it is important to ask whether in Sicily the Mafia has the same power that it did before. And town by town, in those areas where we have done an intense, profound work of democratizing the people, the Mafia has much less power than before. Where we have not undertaken this task, the Mafia is still as strong."



At the far left, Dolci's youngest daughter, Daniela, looks on as her father works at the Center for Study and Action in Partinico. To the left, Dolci's wife, Vincenzina, leads mourners in a march to the graves of those who were killed in the 1968 earthquake. Gradually, bystanders joined in the solemn, silent parade until almost the entire town took part in the tribute to the victims.

"Young people must study the strategies which will enable them to win."

"To the extent that we have people working together in a constructive, positive way—to that extent we are building toward a new world.

"I don't know whether humanity will decide to survive or to commit suicide, but one thing all of us can know very clearly: that if humanity decides to survive—not out of love but out of fear—then humanity must invent a new culture, a new morality, a new organization. And these can only be nonviolent. But absolutely, it will not come from the skies."

Joan Baez, long an admirer of Dolci, agrees. "It's a process of building," she says. "Neither of us likes the word 'nonviolence,' because nonviolence is completely misunderstood. People still understand it as some kind of passivity where you all lie down and let trucks run over you, or let people hit you or whatever. If you use the word to build, to construct, to create—and to force . . ." She thumps the table with her fist, emphasizing the words **build, construct, create, force**. "You must be aggressive," she continues. "You must be forceful. You must learn how to fight, absolutely eliminating the archaic weapons that are involved in the business of armed struggle. How can you dream of armed struggle against the most powerfully armed nation that has ever existed?"

Dolci nods in assent. "For this reason," he says, "I do not speak of

mere nonviolence, but of nonviolent action—nonviolent revolution. All of which must be invented. The problem of the young, primarily, is that they consciously reject the old world and find it difficult to invent the new. Often in human history there have been conditions for which new strategies had to be created. This is one

Dolci has many friends and supporters throughout the world, and many see his leadership in Sicily as a kind of "mini-laboratory" for social change. Dolci insists that he is not a leader, but that his movement, like that of Cesar Chavez, has grown out of the instincts of the people. There are those in Italy who would agree that he is not a leader. Some people see Dolci as a naive, wild-eyed idealist "tilting at windmills." They claim that since his movement refuses to align itself with any political party it cannot accomplish anything of lasting value. Others simply think that Dolci has undertaken too great a task—that the apathy borne of repression in Sicily is too deeply rooted to penetrate.

To answer them, there is the Ustica dam, and its promise. The great shoots sent up from the watered land shout that change is possible when people work together.

"He who plays alone, never learns . . ." Through Dolci's work, that Sicilian proverb may some day find its meaning entirely.



Harry Lapow

A history of poverty and oppression has left many Sicilians silent and resigned to their condition. Dolci tries to show people their own power to change their lives, and to determine their own destinies. Among his current projects is a new "model school" for the young of Partinico.



Harry Lapow

Touch & Go

A Good Guy, but No God

I am sending back the November issue of YOUTH because it is typical of the dead religion that has been paraded through our major denominations over the last few years.

The cover is a come-on for an article about Mike Reid which is pure philosophy and no Christ. I am not critical of Mike personally, but of the article, which tends to show this fine young man as a good guy but no God . . . no personal relationship to Jesus Christ.

You quote freely all kinds of philosophers, even non-Christian (Gandhi), with a leaning to the left of center theologically (like William Sloane Coffin, etc.). Why not include men who lean to the right of center, who are not ashamed to claim Jesus as their Lord?

I am not afraid to read the left position, but it leaves me cold . . . no meat of the Gospel. Surely our young people do not need humanism—they have tried all that (sex, drugs, etc.) and found themselves still empty. The turned-on generation are those youth on fire for Jesus Christ. The youth who finds the love of Christ is the one who shares that love with his fellow human beings. That's revolution!

—J. G., Athens, Pa.

Down with Misery!

Congratulations and thanks to you for YOUTH magazine. The November issue was especially good. Is it possible to get reprints of "Religion: the Misery and the Mystery" by J. Barrie Shepherd? It seems to me that this article should be shared with youth leaders of our district. Too many of us still find ourselves groveling in the misery. We think that sharing this article may lift some of us up at least one step above the abominable condition of our time.

—M. B., Minneapolis, M

Whacky Whimsy

YOUTH keeps getting better and better looking all the time! I can really get off on Rita Fiorella's illustrations for the articles on religion by J. Barrie Shepherd. What a whacky, whimsical imagination her art shows!

—R. R., Philadelphia,

Time-less!

Please send me a YOUTH calendar for 1972. I loved the one for 1971 and used many of the quotations in private letters. I emphasize my ideas and feelings.

—B. E., Dorchester, M

Although we did not put out a YOUTH calendar in January, we are hoping to print one in the September issue. This will run for the school year, 1972-73.

—The Editor



★THE
NEW
DRAFT
LAW★



★ ★ TH

HOW TO REGISTER FOR THE DRAFT

The law requires you to register for the Draft during the period of 30 days before to 30 days after you become 18 years old. Every male citizen or permanent resident of the United States is included.

Go to the nearest draft board office, or a registrar at your school or college, if there is one. When abroad, any diplomat or consular officer of the United States who is a citizen of the United States may register you.

The registrant enters his name and residence on the tally sheet, SSS Form 4. Then he provides information for the registrar to place on the Registration Card, SSS Form 1, and signs it.

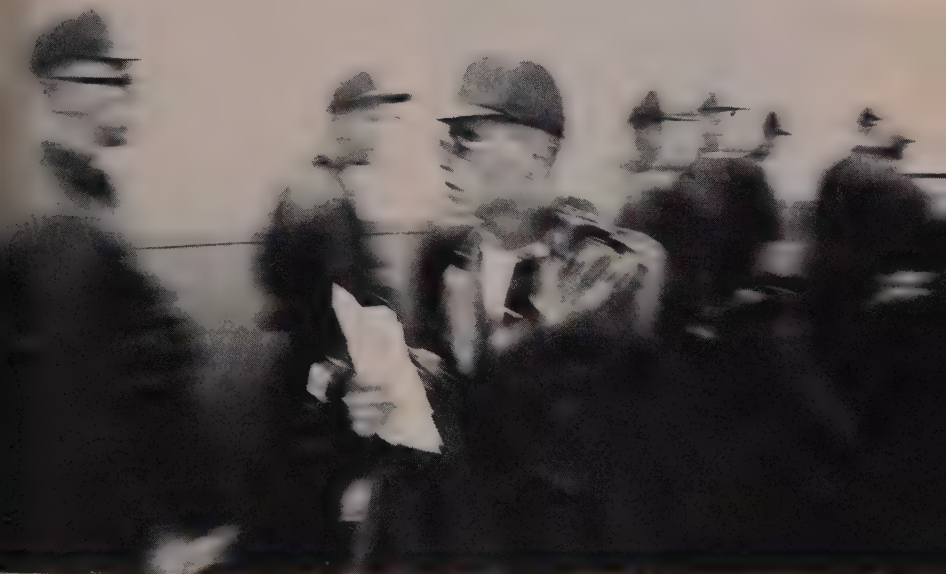
The permanent address you give will be the basis for assigning you to a draft board which will always have jurisdiction over you. The mailing address you give is that to which all notices will be sent, and you must advise the local board within ten days each time there is a change in your mailing address.

The local board to which you are assigned will send you your Registration Certificate (SSS Form 2) on which will be recorded your Selective Service number. Registrants will be automatically classified 1-H, unless they have served 180 days in the U.S. military or 12 months in certain qualifying allied armed forces, are in the reserves, or unless they are surviving sons or brothers, or have obvious disqualifying physical, mental or moral conditions.

NEW DRAFT LAW ★ ★

by L. William Yolton

photos by Ed Eckstein

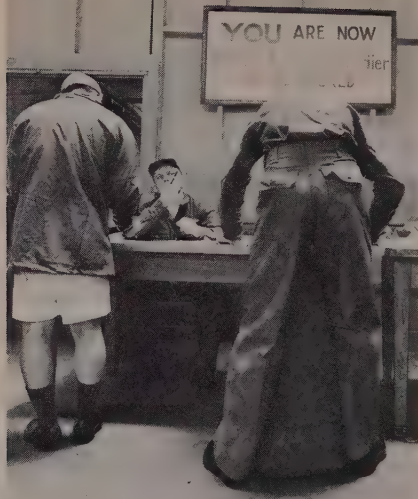


The Draft is still grinding on. But how far it will go is hard to tell. The chances of this year's high school student being drafted have gone up because deferments are fewer; but they have gone down because draft calls have begun to taper off. Before the Selective Service System gets around to drafting men who became

18 in 1971, it will be 1973 and the Draft may be over—if the administration meets its deadline, and the attempt to attain an all volunteer armed force succeeds. The way the lottery works and Selective Service System fairness doesn't, no prediction can be made apart from special circumstances for each case.

L. William Yolton is Secretary of the Emergency Ministry on Conscience and War, Department of Church and Society, United Presbyterian Church, and serves on the boards of the leading national agencies concerned with the Draft. This pamphlet was prepared in consultation with the Interfaith Committee on Draft Information as a supplement to YOUTH magazine's special issue on the Draft.

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The Draft is extended to June 30, 1973. The legislation enacted in the fall of 1971 was made effective by the President's signature September 28, 1971. The new regulations were published in preliminary form early in November 1971. A small draft call (10,000) for the end of the year was filled by the Selective Service System from people left over who were to be drafted under the old law. Registrants and counselors will be learning a new way of doing things, but so also will draft boards and System administrators.

The amendments to the Military Selective Service Act provide a number of reforms:

- *Registrants will have a right to appear before a quorum of the local board and appeal boards, to introduce witnesses at the local board, and to obtain the reasons for adverse decisions.

- *Twenty-five percent of local boards

will be replaced to implement new upper age limit (65 years) terms of service (20 years), and lower age limit is revised from 18 to 18 years of age.

- *The President has been given power to phase out the student deferments that favored the rich at the expense of the poor.

- *A postponement of induction to allow students to complete their senior year or term, or the final year of schooling.

- *Another amendment broadens exemption to include any registrant whose father, brother, or sister was killed since 1959 in the line of duty while in the Armed Forces, or died subsequently of disease or injury incurred in the line of duty or who is a prisoner of war or missing in action. (Prior to 1960 the exemption applies only to "sole survivors of sons and brothers.")

- *A welcome change shifts responsibility for job placement of COs from local boards to the Director of Selective Service.

- *The Director is now required to publish all regulations 30 days before they are to become effective in order to allow the public to offer comments. Just such a process began in November. When regulations were offered for comment a torrent of suggestions flowed into Selective Service. A draft of a new form for COs was shared by headquarters staff, and then withdrawn on the basis of criticism from the independent and church-related draft agencies.

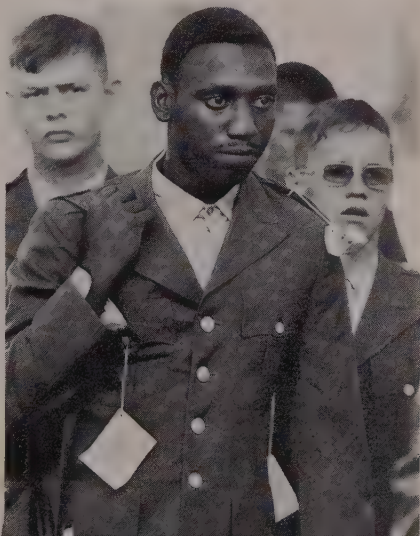
The new regulations were criticized as being biased in favor of

processing by Selective Service, but leaving only the minimum of rights to the registrant. The Government Appeal Agent is abolished instead of being reformed. Technical experts pointed to contradictions among the rules, conflict with the basic act itself, and with court decisions which are equally binding. The time to request a personal appearance or an appeal was cut in half to 15 days. Time to request a personal appearance before a local board followed by appeal to the state board used to add up to 60 days. Regulations allowing local boards to refuse to reopen were attacked as unfair and also designed to cheat registrants out of appeal rights. The repressive potential of Selective Service was continued by giving local boards a right to request police investigations of registrants. As the regulations were revised more favorably and put into effect in February 1972, some changes were made, but the basic tone could not be reversed.

Among the few gains to registrants added by the new regulations is provision of a new holding classification, 1-H, that nearly everyone will get after registration. Most registrants will not be bothered by Selective Service from that point on, unless they get a low lottery number. A deferment, 2-D, is substituted for the exemption, 4-D, that divinity students had enjoyed; some of these students will use this opportunity to seek CO status or to exercise their option to use up their exposure to the Draft if they have a high lottery number. COs seeking work will have

60 days to find their own job before being assigned. If not assigned to a job by Selective Service within 270 days, liability for alternate service is concluded. Unfortunately, the National Director has delegated his responsibility for approval and assignment back to state directors with whom some of the problems originated before.

The controversy over the new regulations points up considerations every young man and his family will have to remember: Despite the good intentions of Congress and of some personnel in the Selective Service System who share Director Curtis Tarr's interest in greater fairness, it is not possible to turn around a system that has grown up over 30 years. Only when the Draft is ended will the potential for injustice be ended. How quickly that moment will come is a political decision for which many more are in agreement than ever before.



SECTION

16



DRAFT CLASSIFICATIONS

The following classifications are listed in order of eligibility, from highest to lowest. A registrant is entitled to the lowest classification for which he is eligible.

CLASS

- 1-A Available for military duty and not considered eligible for any lower class.
- 1-A-O Conscientious objector available for non-combatant military duty only. (Order of call for 1-A-Os is the same as for 1-As.)
- 1-O CO opposed to both combatant and non-combatant military duty and available for assignment to civilian alternate service. (Order of call for 1-Os is the same as for 1-As.)
- 2-A Deferred for full-time apprenticeship program, trade, technical school or junior college programs entered before July 1, 1971, or for essential occupations claimed before April 23, 1970; or as essential physicians.
- 2-C Deferred for essential agricultural employment claimed before April 23, 1970.
- 2-S Deferred for full-time undergraduate study qualifying in 1970-71 academic year; or for study in the health sciences.
- 2-D Deferred for full-time study for the ministry and enrolled or pre-enrolled in seminary, and under the direction of a recognized church or religious organization.
- 3-A Deferred for fatherhood claimed prior to April 23, 1970, with bona fide family relationship maintained; deferred for extreme hardship to dependents.
- 4-B Officials deferred by law.
- 4-C Exempt aliens who are not exempt from registration, including certain non-immigrants exempt by treaty and those who waive citizenship rights, and all alien registrants while outside the United States.
- 4-D Exempt ministers who preach and teach the principles of religion and administer the ordinances of public worship as their regular vocation.
- 1-H Registrants not currently subject to processing for induction.
- 4-F Exempt as unqualified for military service on physical, mental, or moral grounds.
- 4-A Exempt for completed military service (180 days in U.S. forces or 12 months in allied armed forces).
- 4-G Exempt in peacetime, as surviving son or brother ("sole surviving" pre-1960).
- 1-W Conscientious objector performing alternate service in lieu of induction.
- 4-W CO who has completed alternate service.
- 1-D Member of reserve component or student taking military training at college.
- 1-C Member of the Armed Forces of the United States, the National Oceanic and Atmospheric Administration, or the Public Health Service.

Registrants are no longer classified after the age of liability to the Draft, age 26 if they have never held a deferment, age 35 for men with extended liability. After that time draft cards need not be in their "personal possession."

REGISTRANT'S TIMETABLE

REGISTER

Within 30 days before or after 18th birthday. Selective Service numbers will be assigned and most men classified 1-H.

LOTTERY

During the calendar year a man turns 19 years old, Random Sequence Numbers will be assigned each birthdate. A man's RSN is permanent.

CLASSIFICATION

Following the lottery, those at and below the announced cut-off number will be issued classification forms to be returned within 30 days from the day after date of mailing. These registrants will be classified by the local board, some will be ordered to pre-induction physical examinations.

INDUCTION

During the calendar year a man turns 20, a man who is classified 1-A or 1-A-O and is examined and found acceptable, will be ordered to induction on the basis of lottery numbers, beginning with number one and up to a nationally determined cut-off point. Men will have at least 30 days from order to induction. Men classified 1-O will be ordered at the same time they would have been ordered to induction to find an acceptable job in 60 days or be assigned by the state director.

SECOND PRIORITY

Men classified 1-H, and those who were classified 1-A, 1-A-O and 1-O whose numbers were not reached by the end of the calendar year they became 20, will drop into second priority, be classified 1-H, and be effectively free of draft vulnerability.



SELECTIVE SERVICE PROCESSING

The new regulations require that young men, citizens and immigrant aliens, must register during the period from 30 days before to 30 days after the 18th anniversary of their birth. In addition to answering the questions on SSS Forms, information should be supplied about previous military service; membership in the reserves; whether in the line of duty a father, brother or sister was killed, or died subsequently of injuries or illness, or is held prisoner or is missing in action; or whether the registrant has an obvious disqualifying physical, mental or moral (felony conviction) condition. The registrant will be mailed a registration Certificate

(SSS Form 2) and a Classification Card (SSS Form 110). Based on additional information supplied, he will be classified either I-H or given a lower classification (see classification table on preceding page). A person claiming to be a conscientious objector should do so at this time by letter, though Selective Service probably will take no action on the claim as long as the registrant remains in I-H.

During the calendar year when a man becomes 19 years old, his Random Sequence Number will be determined. His lottery number is permanent. (National headquarters plans to hold the lottery early each year so

that men will know their status as soon as possible.)

A cut-off number will be announced at the time of the lottery. Those above the number will go into second priority at the beginning of the following year, effectively ending their exposure to the Draft. Those with low numbers will be issued a Classification Questionnaire to be returned within 30 days from the day of the date of mailing. On the basis of this form and any other information supplied by the registrant, registrants will be given the lowest classification for which they are qualified. Those claiming conscientious objector status will be asked to file evidence supporting that claim. Those claiming deferment for extreme hardship to dependents will be issued Form 116. These forms are to be returned within 30 days, also. Those placed in the service ready classifications, I-A, I-A-O, and I-O will probably be ordered to a pre-induction physical exam. If they pass they are likely to be drafted when their number comes up during the calendar year they become 20 years old.

Induction orders will be issued each month for available men in classes I-A and I-A-O, whose numbers start at one up through a cut-off number determined by national headquarters. Inductees will have at least 30 days from the issuance of the order to actual induction.

Men who are I-O (COs) will be ordered to submit up to three jobs qualifying as civilian alternate service at the same time they would have

been ordered to induction if I-A or I-A-O. If a man does not find an acceptable job within 60 days, the state selective service director will assign him a job.

Men who have held deferments or exemptions but no longer qualify for them and are reclassified in a service ready classification will be treated that year on the basis of their Random Sequence Numbers and ordered to induction or alternate service along with other registrants having the same number. This liability extends effectively only until a registrant reaches his 26th birthday.

In addition to men who were classified I-H throughout their 20th calendar year, men who were classified I-A, I-A-O and I-O, but whose lottery numbers were not reached during the calendar year they were 20 years old, will drop into second priority and be reclassified I-H. Others will have been in class I-H throughout their 20th year. These two large groups of men, plus many others holding continuing deferments or exemptions (such as, 4-F, 4-G, 4-D, and 2-D), will be effectively "home free." Others who still hold deferments as students, or for extreme hardship to dependents, or for essential occupations, will become subject to the Draft if they lose their deferment before they are 26 years old.

APPELLATE RIGHTS

The new regulations governing appellate rights will not become known until well into 1972. When a registrant has not received a classification he wants, he may app

personally before his local board, the state appeal board, and, when there has been a split vote at the state level, before the National Appeal Board. This appellate process may be done on a "papers only" basis. Because time limits have been changed, new regulations are being set forth, and many court cases govern his rights, a registrant who wishes to appeal from a classification should seek information from both his local board and from qualified counselors. Procedural information written prior to 1972 will be dangerously incorrect.

WHERE TO GET FURTHER INFORMATION

Some resources are: Selective Service pamphlets (free), an excellent book, *GUIDE TO THE DRAFT* (Beacon Press, \$2.45), the *HANDBOOK FOR CONSCIENTIOUS OBJECTORS* (CCCO, \$1.50), pamphlet "A Draft Law Primer" (FOR, .20), which are

all being made available in new editions. NISBCO is publishing a new booklet, "Conscientious Objectors and the Draft" (.75). A new edition of *GUIDE TO ALTERNATIVE SERVICE* (NISBCO, \$1.50) is already on hand, as is "Draft Counseling and Educational Centers" (AFSC, .20). A discussion of moral issues to be considered by draft-age men as they decide about military service is presented in *THE DRAFT AND THE REST OF YOUR LIFE*, by Richard L. Killmer and Charles P. Lutz (Augsburg, \$1.95). Some churches will have their materials revised.

Consult your local board for information; find out whether there is a well-informed Advisor to Registrants. See a draft counselor; those affiliated with responsible organizations are likely to be more reliable. Then talk it over with someone you trust.



SIMPLE PRECAUTIONS FOR REGISTRANTS IN DEALING WITH DRAFT BOARDS

PROVIDE ALL THE INFORMATION THEY NEED

The burden is on the registrant to provide the information sufficient to classify properly. Fill out the forms as well as you can. Notify the local board within ten days of any change that might affect your draft status, such as job, marriage, children, education, physical condition, or a change in your convictions that might make you a conscientious objector.

PUT IT IN WRITING

Do not rely on oral communications. Summarize in writing anything you agreed to do, and do the same for their instructions given over the phone or in person, and send your record to the local board.

MAKE SURE YOU HAVE COPIES

Keep copies of everything in your file.

MAKE SURE THEY GET IT

Send everything certified mail, return receipt requested. Get a receipt for papers delivered in person; the person receiving papers may write her name and date on your copy of the papers.

MAKE SURE THEY GET IT ON TIME

Observe all time deadlines carefully.

MAKE SURE YOU GET IT

Notify the local board within ten days of any change in address. Have your mail opened when you are away.

WHEN IN DOUBT, ASK

Check first the local board to make sure you got it right, then consult a draft counselor.

DON'T ANTAGONIZE THE LOCAL BOARD

Not only may it hurt your case, but it may harm the next guy.

PLAN AHEAD

Deferments end, regulations change. Consider the Draft as you look forward to what you will do in the future.





WHAT CONSCIENTIOUS OBJECTORS SHOULD DO

The proportion of young men who claim to be conscientious objectors continues to rise. Those who are conscientiously opposed to participation in war in any form, as well as a few men who are opposed only to particular wars, qualify for recognition under the law as interpreted by the courts. Others, including men who are opposed to cooperation with Selective Service, will have to accept induction, or plan for eventual imprisonment or emigration.

To assure consideration of a claim, file a statement asserting your conviction when it crystallizes; if possible send such a letter at registration. Read carefully the HANDBOOK FOR

CONSCIENTIOUS OBJECTOR (CCCO, \$1.50), "Conscientious Objectors and the Draft" (NISBCO 75c), or the packet available from your denominational headquarters before proceeding further.

When you receive the Classification Questionnaire, fill out the section claiming to be a conscientious objector and request the Special Form for Conscientious Objectors. Fill out this form carefully, obtaining expert advice.

If you have a low lottery number, begin looking for alternate service. Consult the literature mentioned above and the GUIDE TO ALTERNATIVE SERVICE, (NISBCO, \$1.50).

WHERE TO WRITE FOR HELP

PUBLIC INFORMATION OFFICE

Selective Service System

1724 F Street N.W.,

Washington, D.C. 20435

The following organizations are directly related to military and draft counseling:

AMERICAN FRIENDS SERVICE COMMITTEE, Peace Education Division, 160 N. 15th St., Philadelphia, Pa. 19102 (There are regional offices throughout the U.S.)

CENTRAL COMMITTEE FOR CONSCIENTIOUS OBJECTORS: (an agency for military and draft counseling): National Office, 2016 Walnut St., Philadelphia, Pa. 19103; Midwest Committee For Draft Counseling, 711 S. Dearborn St., Chicago, Ill. 60605; Western Regional Office, 140 Leavenworth St., San Francisco, Calif. 94102; Southern Office, 734 Monroe Ave., N.E., Atlanta, Ga. 30308

NATIONAL INTERRELIGIOUS SERVICE BOARD FOR CONSCIENTIOUS OBJECTORS, 550 Washington Building, 15th and New York Ave., N.W., Washington, D.C. 20005

These allied agencies also have a special interest in the draft issue:

EMERGENCY MINISTRIES CONCERNING THE WAR, 475 Riverside Dr., New York, N.Y. 10027

FELLOWSHIP OF RECONCILIATION, Box 271, Nyack, N.Y. 10960

INTERFAITH COMMITTEE ON DRAFT INFORMATION, Room 567, 475 Riverside Drive, New York, N.Y. 10027

NATIONAL COUNCIL TO REPEAL THE DRAFT, 120 Maryland Ave., N.E., Washington, D.C. 20002

PRISONER VISITATION AND SUPPORT, 855 Woods Road, Southampton, Pa. 18966

YMCA, Urban Affairs, 191 Broadway, New York, N.Y. 10007

These religious agencies are engaged in counseling services:

AMERICAN BAPTIST HOME MISSION SOCIETIES, Valley Forge, Pa. 19481

AMERICAN ETHICAL UNION, 300 Washington Ave., Pleasantville, N.Y. 10570

CATHOLIC PEACE FELLOWSHIP, 339 Lafayette Street, New York, N.Y. 10012

CHRISTIAN CHURCH (DISCIPLES OF CHRIST), Youth Ministry Team, 222 S. Downey Ave., Indianapolis, Ind. 46219

CHURCH OF THE BRETHREN, Ministry to Men Facing the Draft, 1451 Dundee Ave., Elgin, Ill. 60120

EPISCOPAL PEACE FELLOWSHIP, 300 Ninth Ave., New York, N.Y. 10001

FRIENDS PEACE COMMITTEE, 1515 Cherry, Philadelphia, Pa. 19103

FRIENDS UNITED MEETING, 101 Quaker Hill Drive, Richmond, Ind. 47374

JEWISH PEACE FELLOWSHIP, 420 Riverside Dr., New York, N.Y. 10025

LUTHERAN SELECTIVE SERVICE INFORMATION, 315 Park Ave. S., New York, N.Y. 10010

MENNONITE CENTRAL COMMITTEE, Peace Section, Akron, Pa. 17501

PRESBYTERIAN CHURCH IN THE UNITED STATES, Division of Church and Society, 801 E. Main St., P.O. Box 1176, Richmond, Va. 23209

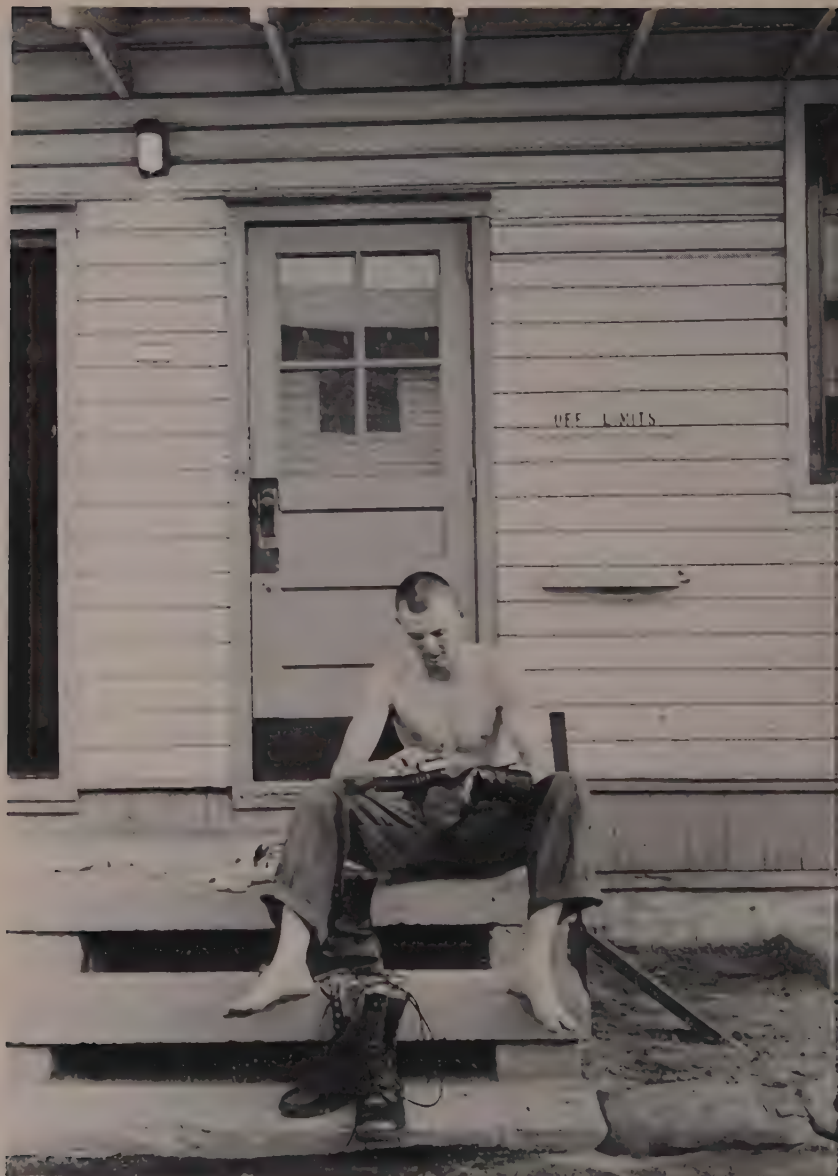
UNITED CHURCH OF CHRIST, Youth Ministries, 1505 Race St., Philadelphia, Pa. 19102

UNITED METHODIST CHURCH, Board of Christian Social Concerns, 100 Maryland Ave., N.W., Washington, D.C. 20002

UNITED PRESBYTERIAN CHURCH, Emergency Ministry on Conscience and War, and Presbyterian Service Committee for Religious

Objectors, 830 Witherspoon Building, Philadelphia, Pa. 19107

A booklet that includes religious statements on conscientious objection is available for \$1.00 from the National Interreligious Service Board for COs, 550 Washington Building, 15th and New York Ave., N.W., Washington, D.C. 20005. The Youth Counseling Foundation, 711 S. Dearborn St., Chicago, Ill. 60605, has published a directory (50¢) of local groups which can help you.



Reprint copies of this pamphlet are available at 15 cents each from organizations listed under "Where To Write For Help." For 100 copies or more contact the Interfaith Committee on Draft Information, 830 Witherspoon Building, Philadelphia, Pa. 19107.

CREATIVE ARTS AWARDS

We do like to brag, because we think YOUTH readers are some of the most talented young people around. Don't prove us wrong! Enter our 1972 Creative Arts Contest. With your help, this year's special Creative Arts edition will be the best showcase of teen talent ever! Each person whose work is published in YOUTH will receive \$25—and a little bit of glory, too.

CREATIVE WRITING

Just about anything goes here—poetry, fiction, essays, plays, editorials, humor, satire, true-to-life stories—whatever form you like and feel you're best at.

ART WORK

We welcome any type of art work that can be reproduced in YOUTH. This includes paintings, sketches, mosaics, prints, gags or editorial cartoons, story illustrations, graphic designs, or abstract art—any artistic expression of your own ideas or feelings. Because of mailing limitations, art work should not be larger than 12" x 15" nor smaller than 4" x 5".

PHOTOGRAPHY

Your print (or prints) should be black and white, and no larger than 12" x 15" nor smaller than 4" x 5". You do **not** have to do your own developing and printing to enter in this category.

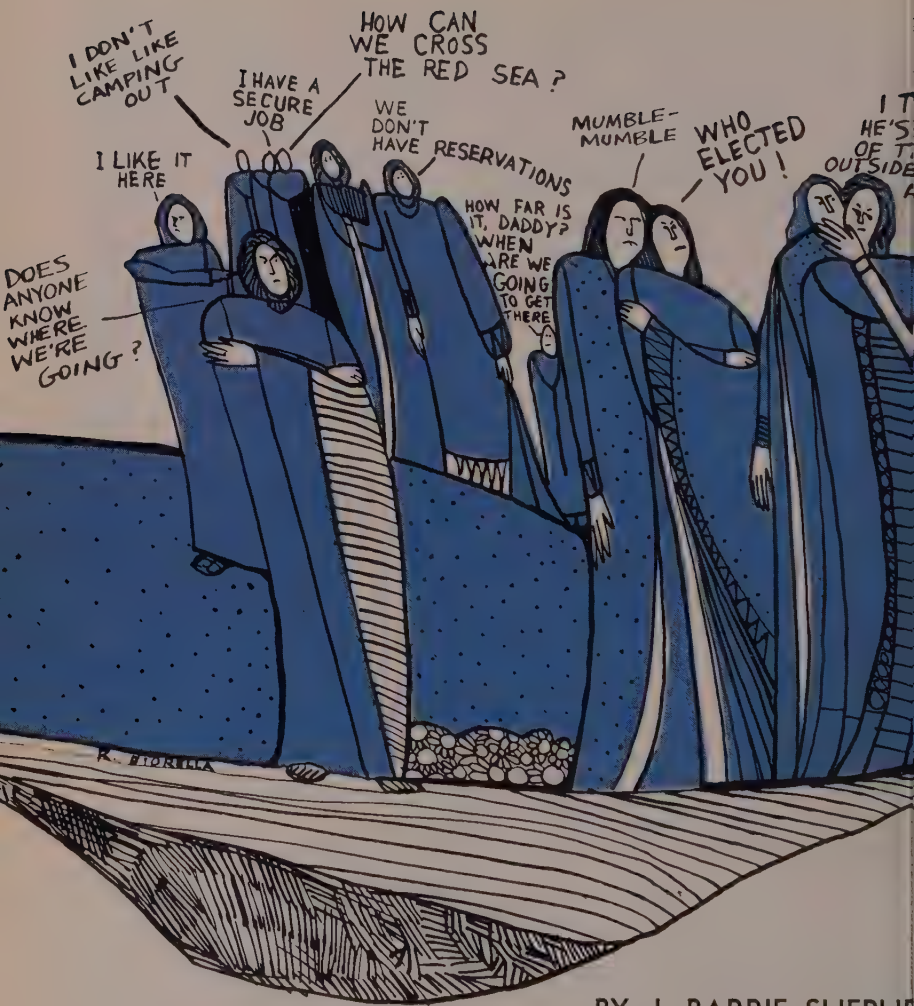
SCULPTURE

If you've done a mobile, paper folding, wood carving or any piece of sculpture which you'd like to submit, send us photographs which best present all the dimensions of your work.

Here are the rules and guidelines:

1. You must be between 13 and 19 years of age to enter.
2. Your entry must be your original work. It may be something you've done as a school assignment, for your own enjoyment, or especially for the contest, but it must be your own.
3. You may submit a total of five entries, but please mail them all together, if possible.
4. Identify each entry with the title of the work, your name, age, address and church affiliation, if any. Place this information in the upper right corner of each writing entry, and on the back of each photograph or piece of art work you send.
5. Submit writing entries on 8½" x 11" sheets of paper. **CREATIVE WRITING ENTRIES CANNOT BE RETURNED.** So please keep a copy of your work.
6. All contributions must be mailed by May 1, 1972.
7. Send your original entries to: CREATIVE ARTS AWARDS, YOUTH Magazine, Room 1203, 1505 Race St., Phila., Pa. 19102. After the judging is completed, all entries other than Creative Writing will be returned.

1972



BY J. BARRIE SHEPHERD
ILLUSTRATED BY RITA FIORE



THE HOLY SPIRIT

THE GREAT DISCOMFORTER

The third 'person' of the Trinity, God the Holy Spirit, has always been the most difficult to define. Here, J. Barrie Shepherd, Chaplain at Connecticut College, discusses that aspect of God in which He is at work in our lives, actively affecting our everyday existence.

About a year ago now, having nothing better to do than to watch TV, I used to find myself from time to time a silent witness to one of the most optimistic exercises of our time. It called itself "The 21st Century" (courtesy of CBS).

For an hour on Sunday evenings,

Walter Cronkite, like some benign, gray-flannel Santa Claus, led his audience through a sneak preview of the miraculous scientific and technological wonderland in store for all of them in the years following 2000 A.D. Amid a morass of nuclear ovens, robot housemaids, bedside business transactors, weekend trips to the moon, medical transplants of absolutely everything, labor-saving this, and pain-preventing that, the viewer relaxed in his comfortable reclining chair, snug in his comfortably-heated home, surrounded by his comfortably-fed, comfortably-clad family, and basked in contemplation of the infinity of comforts lying just around the corner.

As I sat there feasting my eyes upon this radically un-apocalyptic vision, I found myself wondering. And among the things about which I found myself wondering, believe it or not, was the fate of the Holy Spirit in this super-affluent society-to-be. After all, isn't the role of the Holy Spirit supposed to be that of "The Comforter"? At any rate, that is what Jesus called the Holy Spirit when he attempted to prepare his followers for a life without his supporting presence.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth . . . (John 14:16f.)

But the Comforter, which is the Holy Ghost, whom the Father

IN OUR LABOR-SAVING WASTE-MAKING, SUPER- AFFLUENT SOCIETY THE HOLY SPIRIT HAS LOST HIS JOB AS A "COMFORTER."

*will send in my name, he shall
teach you all things . . .*

(John 14:26)

To be sure, more recent biblical translations have given up the "Comforter" in favor of "Counselor" or "Advocate." But "Comforter" is that title that has stuck. When we consider the Holy Spirit today in our hymns and in our preparatory church membership, most of us tend to think in terms of a "comforter", a healer or sustainer; and as it were, the warm, affectionate, motherly side of an otherwise severe, hard and masculine God.

On the one hand, we have a super-affluent society, offering all the comforts imaginable to man; and on the other, the Holy Spirit—The Comforter. And somewhere between these two comforting concepts I began to wonder some more.

For where will the Holy Spirit fit into a society already comforted to an extent never before envisaged in a society which looks confidently toward an even more infinity of comforts in the years ahead? Can we really any wonder that in an a



tranquilizers and energizers, vibromassage and computer Dial-A-Prayer, psychoanalysis and sensitivity training, there is a movement afoot claiming that God is dead? If not dead, then surely at least his Holy Spirit has been declared redundant, a member of the hard-core unemployed, a victim of the technological revolution.

Now none of this is to suggest that the God who said: "Come unto me all ye who labor and are heavy laden . . ." was all wrong. Comforting love is an important part of man's experience of God. And there are times in the lives of nations and individuals when the solace of the Spirit of God as refuge in the storm, or a pool of crystal water in the heat of the desert, needs desperately to be emphasized.

For example, I pray and believe that God, in his nature as comforter, healer and binder up of wounds, is present and active right now among the people of Southeast Asia, as they writhe under the torment of an inhuman, and seemingly endless war. But when it comes to preaching the Spirit of Comfort to the affluent society in this labor-saving, waste-making, comfort-crammed Western world, I wonder.

In my wondering, I turned to the scriptures where the Spirit of God is frequently described as a source of comfort. However, I also saw in these scriptures another concept of God, or rather, another aspect of the work of God's Spirit, an aspect which seemed somewhat more relevant to

our comfortable society today: God The Great Comforter, but also Great Discomforter.

"Take up your cross" was the call of Jesus, not "Take up your comforter." "Yahweh, your God, is a consuming fire," proclaimed the Old Testament prophets. And by that they meant not a cheery blaze in which you warm your fingers at a jolly romp in the snow, but a devouring, consuming furnace of a

"TAKE UP YOUR CROSS," WAS THE CALL OF JESUS, NOT "TAKE UP YOUR COMFORTER."

And in the New Testament the dominant image of the Holy Spirit was not so much the gentle dove, but the tongue of flame.

The word of the Spirit of God to his servants was, in most cases, a profoundly disturbing one. Consider the commissioning of Moses at the burning bush. Moses was not to write a poem, or paint a picture about the wonderful thing he had seen. Moses was sent back into

and from which he had fled as a wanted murderer, back to lead a rebellion of slaves against the most powerful nation in the world.

The prophet Elijah, fleeing for his life before the avenging wrath of Queen Jezebel, fleeing for refuge to the high mountains of Palestine, encountered the disturbing Spirit of Yahweh in the still, small voice, demanding, "What are you doing here, Elijah?"—ordering him back into the fiery jaws of danger to proclaim God's judgment over the land.

Or again, comforted though they must have been when reunited with their risen Lord after Easter, the disciples of Jesus were filled, at the dawn of Pentecost, with the flame-heat, burning Spirit of that Great Discomforter. They were sent out across the entire known world to face persecution, imprisonment and martyrdom. Such comfort most of Jesus' twentieth century disciples would rather do without.

But these examples were all long ago and far away. They may well have been repeated in the lives of the great heroes of the faith, men like Augustine and Luther, but if anyone nowadays were to speak of experiencing the Spirit of God in his life as a devouring fire, he would probably be referred to a psychiatrist as speedily as possible.

And yet perhaps this experience is not so foreign as it seems at first. I want to suggest that even in the midst of their comforts, many, if not most people, have already known

the Spirit of God acting in this way—as the Discomforter, even as the Destroyer.

Looking back again to the scriptures, and examining there the encounters of men with The Great Discomforter, two things become clear; two steps, as it were, in this experiencing of the Spirit.

When a person is confronted by The Great Discomforter, the first thing that happens is that he becomes aware of a great void—the emptiness of his present existence. "Depart from me, O Lord, for I am a sinful man," cried Peter in agony, when he perceived the glory of Jesus of Nazareth. "Woe is me, for I am lost. For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," was the lament of Isaiah before the glory of Yahweh.

But the probing finger of the Spirit cannot be confined to the pages of the Bible. The relentless "Hound of Heaven" pursuing man with the realization of the vacuity of his existence; that chill, penetrating voice at four or five o'clock in the morning whispering, "Vanity . . . vanity . . . all is vanity! You, your life, all that you hope for, dream of, build your days around, all is vanity!" This experience of emptiness is an all too present reality in contemporary human experience.

How vulnerable we still are to that voice! How easily our sophisticated assurance can be brought crashing down! A passing remark, a low grade, a friendly piece of "constructive"

criticism from above and we are plunged into despair. "Of course this is only a mood," we say, "It will pass. If I can just hang on and ride it out I'll soon be my old self again." But the voice does come again. And we learn to dread its return.

In the heart of such a long tunnel of meaninglessness, out of the deep pit of the absurdity of all existence, the question arises: "Could this be the voice of God's Holy Spirit, and not merely a mood, a bad dream, a stage I am passing through? Is it in any way conceivable that this terrible questioning of my existence is the work of The Great Discomfoter?"

I suggest that it is; that in the despair which runs deep below the comfortable surface of this age the Spirit is at work, kicking away the props, smashing to dust the false, comfortable gods we have erected for ourselves, and "telling it like it really is." Vanity? . . . Yes, vanity!

WHEN WE MEET THE GREAT DISCOMFORTER WE COME FACE TO FACE WITH OUR OWN EMPTINESS

Those successes you slave for, the honors you cherish, that popularity you buy so dearly, all will turn to ashes in your mouth, because they have cost you too great a price. "What shall it profit a man if he gains the whole world, and lose his soul?" When man meets The Great Discomfoter he comes face to face with his own emptiness.

But this is not all. For Moses



Elijah, for Isaiah, for Peter, for Paul, the Great Discomforter had a second word, again not a word of comfort, but still, a word. In Exodus 3:6 we read: "And Moses hid his face, for he was afraid to look at God." Here is the first stage of the encounter.) "Then the Lord said, 'I have seen the affliction of my people . . . and have heard their cry . . . I know their sufferings, and I have come down to deliver them . . . Come, I will send you to Pharaoh, that you may bring forth my people.'"

No comfort there. But a task, and a promise in that task. A promise that can redeem all tasks from meaninglessness. For Yahweh said to Moses, "But I will be with you . . ." One hears much in these times concerning the silence, the absence of God. Perhaps the trouble is that we are not listening in the right place, at the right time. If the search is exclusively for a God who puts

forth comforting words, even in the midst of affluence, then that God is dead. And thank God he is! But if we are prepared to hear again the voice of the Great Discomforter, emptying our life, bringing it into radical questioning and despair, and then filling it again with a task, perhaps we can still know the presence of the Spirit. "But I will be with you . . ."

Nikos Kazantzakis, author of "Zorba the Greek," among many works, has captured this aspect of God, the Great Discomforter, best of all for me in his autobiography, "Report to Greco." He describes a visit in search of holiness to the ancient monastery on Mount Sinai. And there, in a moment of inspiration, he recounts the following myth-fable-history:

"Blowing through heaven and earth, and in our hearts and the heart of every living thing, is a



gigantic breath—a great Cry—which we call God. Plant life wished to continue its motionless sleep next to stagnant waters, but the Cry leaped up within it and violently shook its roots: 'Away, let go of the earth, walk!' Had the tree been able to think and judge, it would have cried, 'I don't want to. What are you urging me to do! You are demanding the impossible!' But the Cry, without pity, kept shaking its roots and shouting, 'Away, let go of the earth, walk!'

It shouted in this way for thousands of eons; and lo! as a result of desire and struggle, life escaped the motionless tree and was liberated.

Animals appeared—worms—making themselves at home in water and mud. 'We're just fine here,' they said. 'We have peace and security; we're not budging!'

But the terrible Cry hammered itself pitilessly into their loins. 'Leave the mud, stand up, give birth to your betters!'

'We don't want to! We can't!'

'You can't, but I can. Stand up!'

And lo! after thousands of eons, man emerged, trembling on his unsolid legs.

The human being is a centaur; his equine hoofs are planted in the ground, but his body from breast to head is worked on and tormented by the merciless Cry. He has been fighting, again for

thousands of eons, to draw himself, like a sword, out of his animalistic scabbard. He is always fighting—this is his new struggle—to draw himself out of his human scabbard. Man calls in despair, 'Where can I go? I have reached the pinnacle, beyond is the abyss! And the Cry answers, 'I am beyond. Stand up!' "¹

The Cry; this Cry that torments all creation, that challenges man to become what he already is in the sight of God; the Cry is the word of the Spirit of God. It is the voice of The Great Discomforter calling man, stripping away his excuses, splitting asunder his living death, apathy, and summoning him to action . . .

"I have seen the affliction of my people, and I have heard their cry. I know their suffering . . . Come, I will send you to Pharaoh, that you may bring forth my people."

**"LEAVE THE MUD,
STAND UP!" COMES
THE CRY WHICH
SHAKES UP OUR
APATHY AND SUMMONS
US TO ACTION.**

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R. FIORELLA

"Being a woman, a black, and an 18-year-old can be a problem, as well as an advantage, when running for public office," observes Yvonne Westbrook, a freshman at the University of San Francisco. Last fall Yvonne was one among 30 candidates seeking six seats on the city's Board of Supervisors in a city-wide, at-large election.

"San Francisco is a beautiful city because there are so many different types of people," says Yvonne, "and, hopefully, I have something that will reach each segment. I don't claim to represent all the people, because that's highly impossible. I'm 18, so I represent young people. I'm black, so I represent black people. And I'm a woman, so I represent women. But I've never been a senior citizen before, so how could I possibly represent them? However, I can keep my mind open and continually feel and hear the needs of all people. I go to them and ask them what I can do for them. Maybe I don't have the experience of an older person but, because I have no previous political commitments, I'm responsible only to the people, and no one else."

As the first 18-year-old to seek public office in California, Miss Westbrook is symbolic of the beginning of a new development in U.S. politics. With the voting age lowered to 18, a growing number of young people are

registering to vote and entering politics, and some are succeeding at getting elected.

"We had been registering to vote all summer," Yvonne calls, "and we decided that wouldn't mean anything unless 18-year-olds had someone to look for. Everybody said 'It must as well be Yvonne, she's more than anybody else.'"

"Yvonne has been well versed on issues in the city and nation," her mother reports. Yvonne's father is a school custodian. "My husband and I are always discussing issues with our children. And I've been involved with all seven of my youngsters through their educational careers. Right now I am a community liaison for unified school district community relations. For years I've been fighting for justice in San Francisco schools. I guess you'd term us as a middle-class militant black family, but not the typical American family really."

**THE
NE
is what
YOU
NeE**

BREED

a campaign slogan
of a teen-age San
Francisco candidate
who won wide
support



ELECT
The New Breed
YVONNE
WESTBROOK
SUPERVISOR



PHOTOGRAPHED
AND REPORTED
BY BOB FITCH

"I don't think that the younger generation has fallen into the kind of prejudice that the older generation has. They're smarter than we are and they're more aggressive than we are. The most important thing is to show them how to channel that aggressiveness in the right direction, and I try to do this with all of my children.

"Yvonne has been serving on a community committee advising an urban renewal project in a black community where, although she doesn't live there, she had this kind of dialogue going on between her and the people. This is where she began to learn to work within the system to change it.

"And when she comes home, we talk together. She hasn't changed my mind on how to pursue things, but she has changed my mind on listening. I'm on the mayor's Justice Commission on Crime and I have suggested we hire young people as consultants to give input to what we're talking about when we study the use of narcotics among youth and jobs for youth. That wasn't my idea, but Yvonne's.

"She worked this past summer helping get jobs for young people. She said the jobs were just busywork to keep kids off the streets. She said to me, 'Why can't they hire us young people as human beings so we learn and function on jobs? And why can't

they hire us during the school year when we really need money?' And Yvonne's right. The pride in anyone's life is in being able to buy for yourself, that comes at an early age. I started my first job when I was 15, earning three dollars a week. With my first pay, I bought myself a doll that was the greatest thing in the world to me because I myself bought that doll. It came from me. When you can't easily give young people something, you take away their pride of earning."

While working on the urban renewal project, Yvonne led the fight, with some other young people, to set up some mini-parliaments for educational, as well as recreational, purposes. When the redevelopment agency rejected their proposal, Yvonne became strongly aware that age matters. "We were sitting behind that table with all that people deciding how we should live without really knowing our needs and our feelings. That was just not right.

"I really got disgusted at the things were going downtown. The city government, so I decided that if the 18-year-old voters really to mean anything and we're going to get any change then we've got to get somebody down there behind the bargaining table to think and act for us. My friends agreed with me and urged me to run for Supervisor

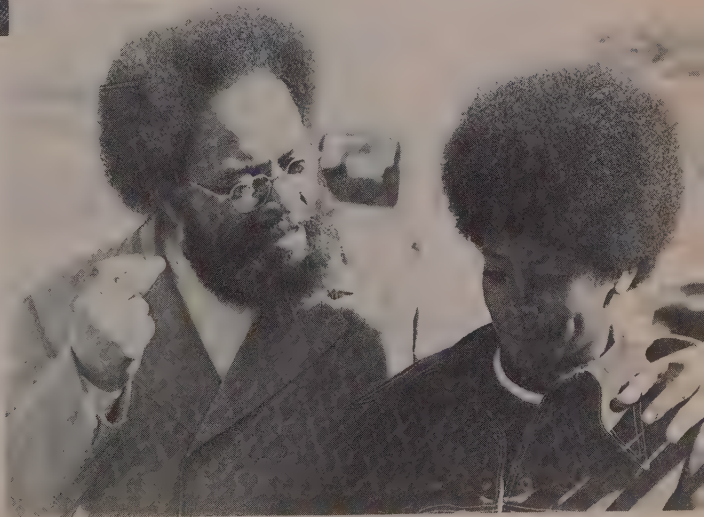


Yvonne's community-wide activities while in high school and college sparked her running for public office.



"Maybe I don't have the experience of an older person, but I keep my mind open and I'm responsible only to the people."

Headed by Rev. Cecil Williams, Yvonne's campaign aides counseled her on strategy, but she had final voice in all major decisions.



And so she visited Rev. Cecil Williams, a pastor at Glide Memorial Methodist Church. She told him of her feelings and invited him to be her campaign chairman. He agreed.

Concerning that first visit with Yvonne, Rev. Williams recalled, "The most important thing she said was that this is the right time for us to begin to change the democratic process, where we have all kinds of people participating. And she felt strongly that it is time for her to participate in the democratic process much more. Hopefully, this will lead other young people into, rather than dropping out of or copping out of, the democratic process. She believes very strongly that if enough people work at it hard enough, significant change can take place in the municipal governments of our cities."

How does Yvonne's campaign chairman assess her qualities as a candidate?

"First, Yvonne has a very natural expression about her which is a characteristic of her human personality, which is very winsome with people. Not only is it a natural beauty, but a natural personality, a natural way of expressing herself, a natural way of feeling. Secondly, she's so blatantly honest about things; she doesn't know the political maneuvering and political jargon and rhetoric,

and she doesn't feel she has to use it. I feel that is very important. Third, she won't let people put very much on her. She'll stop you in a minute when she thinks it's not her position. She'll stop me and say, 'That's what I believe. This is the direction we've got to go. I hope you'll hear what I'm saying.' And I usually hear what she's saying! Finally, I think Yvonne has proved without a doubt to be one of the most mature 18-year-olds I have met in my life. Tremendous maturity. And that says to me there must be a lot more 18-year-olds like her, and I think the signs of the times dictate to me that 18-year-olds have reached a point in their lives where they can make basic decisions and that they are going to make some significant changes in us."

With a very low budget Yvonne could not buy the air on radio and TV which most campaigns succeed. So her strategy was to take her campaign personally to where people could meet and hear her raise meaningful issues, "buy" media with different newsworthy activities, to gain the public support of key political figures and local organizations, and to enlist troops of volunteers to knock on doors to get people out to vote and to do campaign work.

"It's a lot of hard work



Lynne Fitch



Besides youth groups, Yvonne visited key leaders and thousands of workers on the job.



"If the 18-year-old vote is to mean anything, we've got to get somebody in office to think and act for us."

Yvonne said in the midst of the final week. "It's a lot of hand-shaking, walking, meeting people, talking, and giving speeches—from early morning until late at night."

In the hot mayor's race, three of the top candidates supported Yvonne, each looking to winning the "youth vote" for themselves.

And she made headlines. "For instance," she said, "my attorney and I filed a petition in municipal court stating that 18-to-20-year-olds had been denied their constitutional right and duty to serve on the master jury panel. Our names were not included after the vote and they should have been. That picked up a lot of press. And when you file for Board of Supervisors, you pay \$192, and so I filed my money exactly the way I collected it—in nickels, dimes and pennies. I just do the things that come naturally, like I made my advisers known publicly, which no other politician has done in this race and for quite a few races back. That was news."

"Most politicians treat the voters as statistics," one of Yvonne's advisers observed, "and they poll them to find out what's going to go over best with the voters and then they do that. On the east side of town, they're for one thing; on the west side, they're for something else. But Yvonne starts from the position on issues which she has

decided is right and want to convince the people she is right and then she seeks their support for those reasons and she tells the voter in a more principled way."

"Yvonne thought through and wrote her own platform because she decided to run," another adviser notes, "because no other candidate was raising meaningful issues. They're talking the same old things and wonder people don't bother to go to the polls unless someone like Yvonne is running. So many youth have become alienated from the system that they don't even register to vote because of the same old baloney every time. Yvonne is the kind of candidate who should be able to involve youth again in the electoral process."

But her efforts were too late. Not enough young people were registered and so increased efforts were made to reach them through their teen-age children, through visiting them at work, on the docks and in the office, and through the organizations where they met.

When the votes were counted on November 2, Yvonne ran a close race, but she was not elected. "I haven't lost. San Francisco lost. But we have begun a coalition. I will run again next time."



Hand-shaking
and
speech-making
are fatiguing
parts of any
campaign.

"Yvonne seeks the
voters' support on issues
she thinks are right;
she treats the voter in a
principled way."



On election night, Yvonne and her friends
felt a new coalition had been started that
would not end in defeat.



Lynne Fitch

Brunner's World

BY DOUG BRUNNER

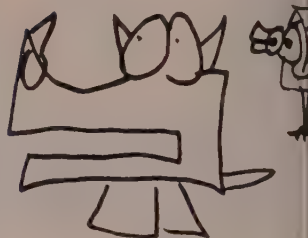


america isn't willing to
help millions of poor
people with housing



yet we look approvingly on
as disneyland spends 400
million dollars on a home
for a mouse and his friends

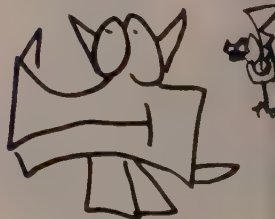
if someone wearing no clothes

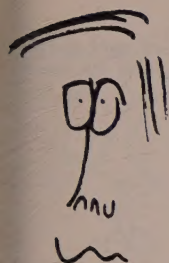


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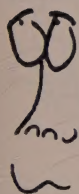


you can guess what everyone
would be outraged by

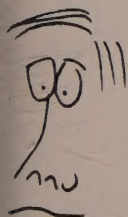




i am a member of
the new social order

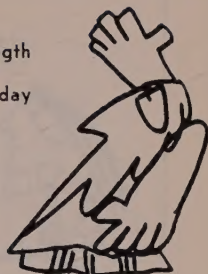


educated and
trained



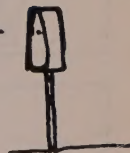
but unemployable

give me the strength
to make it
through another day



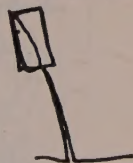
how come the
president is going
to china?

to get votes



i didn't know they
could vote

every country in the
world takes part
in our elections



what's a nice girl like you
doing in a place like this?

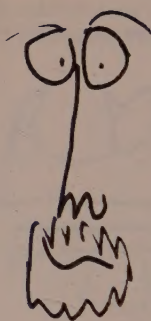


what place?

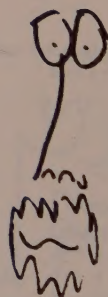
the earth!



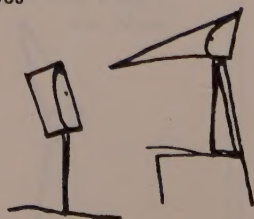
we want people
enjoy our music



the way we earn
their money



why are you
staying
after
school?



the teacher doesn't
believe i said the
silent prayer

you mean you
don't
love me?



no

do you hate
me?



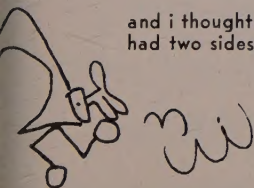
no

what else is
there?



i'm indifferent
to you

and i thought all coins
had two sides . . .



no
trespassing
keep in



no
trespassing
keep in



no
trespassing
keep in





CONTENTS

AN OLYMPIC
COACH
TALKS ABOUT
SKI RACING
by Pam Penfold 2

DANILO DOLCI:
"THERE'S A NEW
WORLD COMING"
by Kay van Deurs 10

TOUCH AND GO
Letters from Readers 24

GUIDE TO THE
NEW DRAFT LAW
by L. William Yolton 25

CREATIVE ARTS
Contest
Announcement 41

THE HOLY
SPIRIT: THE
GREAT
DISCOMFORTER
by J. Barrie Shepherd 42

THE NEW BREED
IS WHAT YOU
NEED
A YOUTH Interview 52

BRUNNER'S
WORLD
by Doug Brunner 60